THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE GANGA—II.

By K. S. Ramaswami Sastri, B.A., B.L.

From Vishnu's lotus feet like sweet perfume
Upon a strong air-current onward borne
You sped beneath a bright perpetual morn
'Twixt banks where trees with bright and fadeless bloom
And heavenly fruit unwonted joys illume
In souls set free by God from being born
On earth where they like exiles most forlorn
Had wondered long and far in joyless gloom.
With faces turned towards the Throne of Grace
Perfected souls God's Love in rapture sing
Upon thy banks, O bright immortal stream!
The music of thy waters sweet their lays
Applauds with glad and vocal wondering
And dowers us with the joys of Godward dream,

The Hindu Message

THURSDAY EVENING 7, FEB. 1918.

The Late Sir William Wedderburn.

The passing away of this noble philanthropist and warm well-wisher of India will bring a heavy load of grief to every true Indian heart. He may be truly said to have been among the few Englishmen who assisted at the founding of the Indian National Congress in Bombay in the closing days of December 1885. Though he was still in the service of Government as a member of the I. C. S. and therefore could not be present at the formal sittings of the Congress itself, he was as active in his good offices as our great and never-to-be-forgotten friend and benefactor, A. O. Hume himself. At the preliminary social gathering held in honor of the Indian delegates and visitors the evening previous to the opening session of the Congress, and at the informal meeting the same night to draft resolutions and choose speakers at the various meetings of the Congress, he was present in order to show his hearty sympathy with the movement, and the impression he made on all present at an evening party in Professor Wordsworth's house by his sweetness, simplicity, condescension, self-forgetfulness, and, above all, by his love of India and her sons without distinction of race, rank, or religion is still so vivid that it can be said without the least exaggeration that nothing resembling his marvellous personality can be found, before or since, among the ranks of his own Service or of Europeans outside it,—excepting, of course, A. O. Hume. He would go unsought to every one of his guests, sit close by, and engage in familiar personal inquiry and intimate conversation for five or ten minutes, and when he left to make another acquaintance one felt as if he had met his life-long friend in loving re-union after a long separation. Again, at the visit made by a steam-launch one afternoon to the Caves of Elephanta, all the delegates and visitors to Congress had again a similar experience of his kindness, goodness, and sweet bonhomie, and it was such as to throw all else into the shade.

From that time to the sudden passing just now of his noble, frank, and loving soul which has cast so deep a gloom over the hearts of all Indians, he was ever active in the rendering of good offices for India and the Indians. Even while in Government employment, he was busy with schemes for remedying the poverty and indebtedness of the Indian ryot, and he took a deep interest in the progress of opinion on the question of agricultural banks. His interest in the welfare of the people of India in general and in this particular question may be said, in a measure, to have been hereditary,—for, as we believe, he owed much of it to the inspiration he received from the endeavours and writings of his good and philanthropic uncle, Sir David Wedderburn. As District Officer, as District Judge, as Secretary to Government, as Judge of the High Court, and lastly as Member of Council, he endeavoured to utilise his opportunities for the good of the people of India.

After his retirement from office in

India, he threw himself heart and soul into the Congress movement. He was, perhaps, the most active and vigilant member of the British Congress Committee, and missed no opportunity of serving a good turn for India. All Indian visitors to England on any political mission found in him a sympathetic and sagacious counsellor. He had a full and ardent faith in the fulfilment of India's political destiny as a self-governing unit among the dominions of the Empire, and he not only ungrudgingly gave his services but money flowed from his purse without stint for advancing every cause connected with our political and economic advancement. For half a century or more, he rendered to India the most conspicuous and memorable services, and never expected or wanted the slightest recompense or recognition. He twice presided at the annual sessions of the Indian National Congress, and he sat in the House of Commons for seven years with the sole object of advancing India's interests and progress. When the opportunity of doing a service to India was in sight, personal ease or even health was with him no consideration at all, and he was prepared to risk life itself in the cause, as he actually did on the second occasion of his presidency of the Congress in 1910. On this occasion, too, he undertook the arduous labour of bringing about the Hindu-Mohammedan *rapproachment* which has since, owing to the favourable conditions springing from the great European war now on, borne such splendidly beneficent fruit. He also paid a visit on that occasion to Madras, Madura, and other places,—and his tour and its incidents, and more than all the combination of severe simplicity, generous condescension, moral fervour, and passionate good-will and self-devotion for the Indian people which marked his character left an impression never to be effaced on all hearts. On every occasion, also, when there was a crisis of more or less grave import in India, owing to personal dissensions or serious differences of principle among Indian leaders, he was always ready to give his advice and always did his self-imposed task in such a manner as to pour oil on the troubled waters and bring about an effective reconciliation of divergences. On such occasions the supreme moral grandeur of which his character and personality was capable was conspicuously brought to light, the effect was instantaneous and striking, and its echoes were far-reaching and comprehensive, attaining to a height and degree of noticeableness which was astonishing.

We have lost a great and good man, a true philanthropist, a soul of fire animated by lofty ideals and generous impulses, a friend of India and champion of her interests in the truest and best sense of the term, and one too who never sought any of the commonplace rewards or marks of recognition and cared only for the approval of his conscience and of the great and divine task-master who sent him into the world to fulfil the mission entrusted to him. We do not know whether Indians will rise to the occasion and recognise in a fitting manner his worth, his goodness, his greatness, his disinterested philanthropy, his unrivalled services as an Englishman to their cause, and his mighty efforts and sacrifices on their behalf. We have too often seen that Indians are apt to forget those who do them and their country substantial

services and get mad with enthusiasm in favour of those who love to move amid exciting scenes and throngs, hanker after personal triumphs, and titillate the ear with such weird stories of distant happenings and such sensations of the passing hour as alone are calculated to satisfy a degenerate and gullible race of slaves and sycophants. But this we know and declare with uplifted hands to indicate all the earnestness of which we are capable,—that, with the single exception of A. O. Hume, there has been no one who has loved us so truly and served us so well as Sir William Wedderburn.

Sir J. Woodroffe on our Cow Problem.

II

Passing on to the question of a pure milk supply not only in Indian towns, but in other parts of the country, Sir John Woodroffe clearly indicates for us how complex the problem is, as shown by Mr. Joshi. In the *first* place, milk is an almost universal article of human food; *secondly*, it is easily liable to contamination; *thirdly*, it is extremely difficult to get milk handled with care and cleanliness; *fourthly*, milk decomposes more quickly in this climate than any other food. Milk has also risen enormously in price, and sells at a higher rate in Indian towns than even in most of the large European or American cities; it is extremely difficult to get, in the towns of India at least. Cows, too, in India have greatly risen in price. Their number has become diminished, and they have become greatly deteriorated in quality, *i.e.*, in their milk-producing capacity,—a fact due to bad breeding, insufficient and improper fodder, improper treatment, disease and premature death, and the slaughter of prime cows and calves.

Sir John proceeded to deal with the remedies. *First*, he dwelt on the importance of improving the breeds of cattle, grazing, and feeding. *Secondly*, in order to put an end to the improper treatment of cattle, he recommended the spread of agricultural knowledge in schools and colleges, the establishment of university professorships and travelling lectureships in agricultural and veterinary science. While on this subject, Sir John spoke as follows:—"This is more important knowledge, under the circumstances, than the law which is now overmuch fostered. Hundreds of lawyers are turned out every year. No one really wants them, and a large number of the unfortunate ones do not want themselves. There may be at first some difficulty in turning minds away from visionary Deputy Magistracies and other forms of official, but dependent, service; but starvation will effect this cure. A time is coming when every one will have to work in any way available to him." Here, however, we cannot quite agree with Sir John Woodroffe. We have, in India, a society built on the basis of our division of Varnas, or Castes. The evolution of each caste has been on definite lines, and it is not possible for all young men of all castes (except a few who are possessed of special aptitudes) to turn to a new and unusual occupation. Still, there are many castes with special aptitudes which can easily take up veterinary work. Sir John is himself not unaware of this aspect of the question. For he says:—"Under modern condi-

tions, the state is (whether for good or evil) taking a larger and larger part, but individual effort and adherence to *Svadharma* (which is the old Indian principle) must be encouraged. When these are in full strength, they dispense with state help and prevent the rise of those problems which law, economics, and other external instruments are called upon (often ineffectively) to solve."

Meanwhile, Sir John Woodroffe suggests to our educated men that "education may be spread by means of works in the vernacular." Sir John mentions the names of some Bengali work, and also works in Sanskrit. He said:—"Do not neglect the old works because of the new. See what the ancients said. After all the country did well in these respects, and if so it is because its people had knowledge." "The ancients may not have known all that the years which followed them have told us, but they were not the fools which the entire neglect of the past on the part of some seems to indicate." Sir John, at the same time, recommends, not only the creation of literature and the propogation of ideas in the vernacular, but also the increase in the number of veterinary surgeons and the encouragement of private veterinary practice."

Sir John next passed on to the "slaughter of prime cows and calves, that is, cows which have not calved, say thrice or whose milking capacity has not ceased to decline and cow-calves capable of themselves bearing." On this point, he said that, though there may be a howl from those whose interests are affected against any attempt to "stem this slaughter by increasing the fees," it is the business of the community to enforce what is for the public good. Sir John pointed out that this problem is peculiar to this country,—for in Europe, America, and the Colonies. "no one would ordinarily think of sacrificing a good dairy cow." He suggested three remedies,—(1) Government should import its meat for European troops, so as to stop the slaughter of cows for this purpose; (2) the law must lay down the age at which dairy cows can be slaughtered, fixing it with reference to the period when their milking capacity declines; (3) a beef-raising industry must be started, so that it might become unnecessary to slaughter milch-cows.

Lastly, Sir John dealt with the question of establishing dairy farms, especially in towns. Not only must all cruelty to cows be prohibited and prevented, but measures should be adopted which would ensure, under proper supervision, that the animals are so housed that they can get space and air, and also exercise. Provision should be made for the testing and certification of milk, so that milk may not be adulterated and contaminated. Sir John also finally declared that, "until the general poverty is remedied, and other conditions are established favourable to the attraction of private capital," he agreed with the resolution of the Poona Agricultural Conference that "there is strong reason for Government being prepared to assist in the re-organisation of the milk-supply to a greater extent than would be wise in almost any other industry."

In all these directions we have to focus opinion by concentrating our attention upon the various social and economic aspects of the problem. We wish, also, in conclusion to draw our

readers' attention to the following words of wisdom from Sir J. Woodroffe's address which are applicable to all schemes of national uplift and must ever be remembered by us:—"Fertility in great ideas is not enough without the actions which realise them. We do not want resplendent fireworks which fizzle to a cold cardboard or stick, but a warm, bright and enduring light, whatever its dimensions may be."

Sir J. Woodroffe, in our view, has laid all India under infinite obligation by this able address which is so packed with wisdom and sympathy that its echoes will, long after its delivery, extend to and influence the deliberations and resolutions of future Conferences for many a year to come.

National Education *

By Sir JOHN WOODROFFE.

The deeply thought-out paper of Professor Pramathanath Mukhopadhyaya which we have just heard read, raises so many points for discussion, that whilst heartily thanking the lecturer for it, I can only make, within the time at your and my disposal, one or two general observations. We must, as my friend the Professor always does, think deeply by going to the root of the subject and then express ourselves lucidly.

What then is Education? A child is born; let us say an Indian child. That child in its essential nature is, according to your Shastra, infinite will, knowledge and action appearing in mind and body; not abstract mind and body but a particular, that is Indian mind and body, in which these infinite powers appear in a contracted and peculiar form. Mind and body are each an inheritance from all the Indian Ages, the former being the collectivity of the individual Samskaras. This mind and body are the subject of Education which consists in their development, that is the development of Shakti. This is an essential doctrine of Shaktivada. Shakti must be awakened (Prabuddha). For what end? The true end of education in every country is to set and keep man in the spiritual kingdom. This again is to incite, foster and develop man's spiritual nature. Mind and body must express the Spirit of which they are a manifestation. Education must therefore be religious as the Professor has said. The notion that we can dispense with religion, and rely on ethics, economics or what not alone, is a modern delusion due to half thinking and the absurd notion that there can be any "neutrality" (as it is called) touching religion. How can man be neutral as regards God? One seems to hear Cosmic Laughter at the mere suggestion. An agreement not to mention God is in itself a breach of neutrality in that it is an offence against religion. Who is not for Religion is against it. I am not speaking of any particular *form* of it. The State should therefore support every form of Religion. Each Religion should have its own schools, even if this involves, as it does, the strengthening of non-christian Religions. To refuse State support on this ground would be not "neutrality" but the reverse of it under the pretended guise of impratiality. The attendance of children of one religion at the schools of others is apt to produce indifferent men and women. Those who assent to this are themselves careless of their Religion and suffer from such indifference. I have heard of children educated at Christian schools who on return to their homes speak of, or look upon, their parents as "heathen". Such parents merit the reproach which their own conduct has called upon them. If it be said (as some do) that there are no suitable Hindu schools, the answer is that those who really care for their faith and traditions should supply them.

As the lecturer has said the inherent mentality of India is spiritual. There is however a present tendency (as I pointed out the other day) in some quarters to speak of Indian "spirituality" in inverted

* Address as chairman at a meeting assembled to hear Professor Pramathanath Mukhopadhyaya's paper "Some thoughts on Education in India."

commas. This is a manifestation of the great conflict of world-cultures which has always existed but is now becoming, and will after the war become still more, intense. This is a question profoundly important into which I cannot enter here. It is sufficient to say that, so far as India is concerned, the matter has passed through three stages ; first of indifference or that benevolent patronage which we are all apt to give to what is weaker than ourselves and does not therefore threaten our interest; secondly more active opposition as the strength of Indian culture was recognised; and lastly the more dangerous tactic which consists in inviting the Indian people themselves to commit a "cultural suicide" to use the lecturer's apt term.

The ultimate end of Education is not as it has been truly said the mere quest for bread and butter. Material happiness is not to be neglected nor is it likely to be. It however follows in the wake of any people who set their minds on, and actions in conformity with, the Spiritual Ground of all such material or mental happiness. It will come in this way and not by a direct search for it with neglect of its true Cause. But whilst the end sought by true Education is one, its subject as mind and body varies both in individuals and in races. This statement is not more obvious than the conclusions which follow upon it. A race naturally and therefore best functions on the lines of its inheritance. Other things being equal, an Educator of the same race as the pupil, and exemplifying its culture, is better than another. Each people best know how to get what their nature truly wants. Upon these and other equally obvious considerations the necessity for Education upon National lines (which is now being so much agitated) is based. I am cordially at one with those who demand it.

But what are the actual facts ? An Asiatic people is ruled by a Western race which (subject perhaps to some common elements of "Aryanism") is foreign to it in body, mind, custom and culture. In fact it has been well said that there are not two more dissimilar types than that of a Hindu and an Englishman. The latter however essays to teach the former. How can he do so except by ignoring your culture with which generally he is not conversant and by implanting in its stead his own. This is a pefectly natural process on his part and there is nothing wicked about it. By this nevertheless many of you are de-racialized and de-nationalized. Up to now however foreign Education has been justified by the fact that it has held its own and that those to whom it was applied in general approved of it. If you disregard or belittle your culture it is only possible for us to give you our own. Is it likely that an English Educator will consider of value what you yourselves neglect. Even now there are among you those who seek "Indian Etons" and the like. Such persons have always been ready to give up their old lamps for new. Thus again the question of the encouragement of the vernaculars is now being discussed. I am informed that a strong opposition to this policy is to be found among some of yourselves. A friend told me the other day that at a debate in this city all the English speakers were in favour of the vernaculars and opposition came from the Bengali speakers. To us with our strong national sentiment it is inconceivable how any one can prefer a foreign to his native tongue. Here I may incidentally observe that encouragement of the vernaculars does not necessarily mean neglect of English or other foreign language. Most educated Europeans know one or more foreign languages besides their own.

I wish here to say a word on the Professor's thoroughly called-for precaution against a thoughtless policy of drift. There are everywhere a class of indolent people without will and strength who consider that it is not worth while to act because they think that the stream of tendency and future events are and will be against them. So there have been political Conservatives who have thought it was useless to assert their convictions because of their belief that "popular" principles must triumph. To such persons Lord Salisbury is said to have replied in substance as follows—"You have no right to assume

what the future will be. It is your duty to act as you honestly believe. Even if it were the fact that your opponents must ultimately triumph, it is only designed that they shall so triumph after they have conquered every obstacle which it is your duty to put in their way. It is thus that Nature protects herself against what is premature."

In the same way there are persons who think that this country must be Westernised; that its natural collectivist spirit must go; yielding to Western individualism and so on. How do you know with certainty what the future will bring! The great War has upset and will upset many fancies concerning the future. Can it be said even now that Individualism is as strong as it was and that the current in the West is not towards some form of collectivism. It is thus the duty of every Hindu, Mahommedan, Christian or other to do now what he feels to be right whatever his fancies about the *future* may be. Moreover the present and future are made by ourselves and no one else. Drift is the movement of all which is weak and worthless.

There is now however a turn in the tide due to a rising self-respect on the one hand and on the other to the spectacle of (to use the language of Professor Mukhopadhyaya) the "exemplar-civilization being blown into smoke by its own guns. This will make even the uncritical admirer of all that is Western, pause and think. What then is to be done." Professor Mukhopadhyaya has made some detailed suggestions which are all worthy of careful consideration though certain of them may be thought by some to involve a too great "throw-back" to be practical, under present conditions. I do not say that this is involved. I do not discuss this point nor some others to which I do not give entire assent. I will only say here what Svami Vivekananda said about the woman-question in India, though I am not referring to that question here. It is difficult to mark out before-hand hard and fast plans to meet all circumstances. What we can do in the first instance is to help the people to get a fair education and to put before them their own cultural inheritance. Invite them first to *steep* (I repeat the word steep) *their minds in it* and then let them work out the solution of their own problems. If they will understand and accept the seed of their culture that seed *will itself grow* into a Tree which will flourish in the surroundings in which it is. I am thankful, as I am sure all are, to professor Mukhopadhyaya for the deep and patriotic presentment of the problem and its solution which we have heard today.

Notes and Comments.

We have great pleasure in publishing above, the excellent address on "National Education" by the eminent Judge of the Calcutta High Court—Sir John Woodroffe, sent to us by the esteemed Judge himself. The address is full of wisdom and we heartly commend the same to the earnest attention of our readers.

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We are glad to learn that Sir Asutosh Mukherjee, another eminent Judge of the Calcutta High Court, the Vice-Chancellor of the Calcutta University, a Member of the Universities Commission and a good Sanskrit scholar visited on the 1st instant the Sri Vani Vilas Press, Srirangam, renowned for its Sanskrit Publications and was very much pleased with the excellent work turned out from this Press. He has remarked in the Visitor's Book as follows:—"I have for many years past felt the deepest admiration for the excellence of the work accomplished by the talented founder of the Sri Vani Vilas Press and I have felt it my duty to visit the Institution during my brief stay at Trichinopoly. I feel convinced that all Indians may legitimately take pride in the manner the great task has been carried out and the self-sacrifice it has involved. The Memorial Edition of the Works of Sankaracharya would, by itself, justify the highest admiration of all scholars".

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There are many Brahmins who in these days desire to violate the injunctions of the Smritis either from the desire for worldly

gains, or under the impulses of the thoughtless sentimentalism which mistakes for gospel truth the views put forward by foreigners who want to convert us to their own creeds and cleverly conceal them under various disguises. Let these men be forewarned that whenever they violate an injunction, they take a further step which will lead to final ruin. Society is an organism, and it is often difficult to know what will affect its vital centre. If we are to deal blow after blow at Hindu society and pull down one rafter after another, it will not be long before the entire fabric comes down and overwhelms us all in ruin.

* * *

It is not to be supposed that we are against political progress and freedom. Our view is that we must gain our secular ends without ruining Hindu society which has stood so long for the cause of the spirit and brought spiritual emancipation and God realisation to millions on millions of souls. We must never forget the holy mission entrusted to us. "India is the land to which all souls must come wending their way to God." Such is the eternal law of the universe, and the place of India in the order of the world. If we do not live the spiritual life,—if we cannot transmit to our descendants bodies like ours trained along special lines of evolution in accordance with the practice of Dharma,—no "souls wending their way to God" can any longer incarnate among us. Like other peoples, our posterity too shall have to lead purely animal and unspiritual lives for want of the bodies suited for spiritual progress and God-realisation. It is the dread of this fate that our Rishis had in their minds when they declared the Dharma.

* * *

We can have any amount of political freedom without violating the Dharma. Only the New Indian Constitution which is to safeguard that freedom will have to be framed on lines suited to our Dharma and to the constitution of Hindu society. We cannot certainly have a constitution framed on the model of those which we find among Western societies. We cannot understand why our rulers should not give us a scheme of self-government suited to Indian conditions,—simply because Hindu castes are interdicted from free civil marriages, or the Brahmins (who form a microscopic minority of the population) are interdicted from promiscuous interdining with other castes, out-castes or foreigners or from making sea-voyages extending beyond three days. There are millions of Hindus to whom these restrictions do not apply, and there are besides 70 millions of Mohammedans to whom these restrictions do not also apply.

* * *

A great German writer on Politics says of man :—"Creative political genius is inherent in him." Cannot however leaders "create" a new constitution suited to the conditions of India to-day ? If they cannot, they are unfit for the freedom and power to which they aspire. The Congress-League scheme has been framed, and they must all work with mutual forbearance and unanimity to secure its ideals, while at the same time all Indian castes and communities hold on to their own social standards and spiritual ideals,—standards and ideals to which they have become wedded during all the ages which are past. It is absurd to suppose that whole communities will abandon their cherished traditions and convictions regarding life's aims and purposes, simply because a few men have not the brains or hearts needed to achieve their purposes without sacrificing what the ancient civilisation of India and the people to whom it is entrusted have so long been privileged to preserve as the most precious and sacred of all trusts.

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We do not believe that it is necessary for our men to cross ten thousand miles of sea or to deliver long-winded orations before British audiences who feel little or no interest in our affairs, in order to win freedom for India. The late Lord Dufferin *first* advised A. O. Hume to find his work here in India in order to achieve his idea of making progress towards political emancipation. We do not think that any real

work has till now been done in England. It was because Hume devoted himself unselfishly to the task of bringing about the union of the Hindus that what has been done in the past has been done. The time came at last when our Moslem brethren could also join in the Congress demand for freedom, and the present coign of advantage which the party of Indian progress occupies is due to that circumstance and to it alone. If any one is unable or unwilling to appreciate this fact, we can only attribute it to human frailty,—to intellectual decrepitude or slavery, or to that disingeniousness born of self-love which marks the want of masculine strength of character and cares only for the accomplishment of personal aims. A. O. Hume never once made a speech at Congress, and also declined to allow himself to be elected as its President. Yet he did greater and more substantial work for Congress and India's progress than any one dead or living. We want Indians like him. Not that there are not among us men of that stamp. Have we not had men like Dadabhai, Mehta, Dutt, and Gokhale among the dead? Have we not still Surendra Nath Banerji, Vijiaraghavachari, and others? So long as they are not appreciated and followed, India will not gain her crown of freedom and take her rightful place among the crowned nationalities of the Empire.

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We are anxious that a substantial instalment of self-government should be gained and that the present opportunity should not slip away from our hands,—an instalment which would surely pave the way for the attainment of the goal in view within a measurable distance of time. This is the reason why we must not dissipate our energies or squander our resources on the quixotic attempt to stump Great Britain. Let us not forget that the opponents of Congress will also do similar work on their own side,—meeting deputation by deputation, lecture by lecture, interview by interview. Their work is purely destructive, and certainly easier than the constructive work of the Congress. Moreover, there are already signs and portents of the attempt to revive the old dissensions between moderates and extremists, and even some talk of forming a new organisation. We think that we must economise our resources and concentrate them on the attempt to restore unity *here* and to wear down the opposition by concession and conciliation. If our Mohammedan brethren can be met half-way, why not our Non-Brahmin agitators who are flesh of our flesh, and bone of our bone? After all the present system of education of which they make their loudest complaints is one which Brahmins do not love either and it ought to be improved. We think that Brahmins and Non-Brahmins should settle their points of difference and restore their former unity of aim and organisation.

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This work of consolidation and conciliation must be taken up and accomplished immediately. In fact we should not rest till it is accomplished. Brahmins, we are sure, will gladly do all in their power to gain this end. Dharma has ever been the Brahmin's burden, and the mission of Dharma is ever one of love and peace. To follow Dharma is to put down competition and combat, and to promote co-operation and harmony. It is only within recent times that Brahmins have been largely compelled to seek Government employment and Government service. Most of such service under Government consists of the task, uncongenial to the Brahmins, of quill-driving. All true Dravidas are, according to Manu, Kshatriyas who, by "abandoning their own *Kriyas* and losing all contact with Brahmins," have "fallen into the condition and status of sudras." What has been lost can be regained by going through the samskaras again, and for such restoration the will to do must come from the Dravidas themselves. Nothing ought to be more welcome to the Brahmin than to be placed in a position to resume his eternal burden of "protecting the treasury of Dharma." He can also help in the task of developing art, agriculture, and industry of all kinds,—for all these come, to a greater or less extent, under the study of *silpa*, which is one of the Vedangas which ought to be cultivated and taught by

Brahmins to other sections of the community. India wants true national education and true national leaders who will restore the Hindu nation to its rightful place in the world's order,—not the *false* national education and the *false* leaders whose aim is to root out the ancient Hindu culture and the world-old organisation of Hindu society in order to sow the seeds for the growth of a "new civilisation" and some unknown and unheard of race or "*sub-race*" that is to be in some remote future epoch of history which has no practical bearing of any kind with the India of to-day.

Andal's Tiruppavai.

(By V. Bhashyam Iyengar, B.A., B.L.)

(continued)

Krishna was growing mischievous—so thought the wiseacres of the Gokulam, the shepherds with grey hairs and tottering limbs who had in their days tended cattle well enough but who knew nothing more. They ought not to allow their youngstresses who had begun to idolize Him, and neglect everything else, to indulge in His company! Have we not such wiseacres and cleverer men also with us even now in any number? They threw the girls in underground cells, that they may not have access to Him. Fools! as if they can imprison the soul! The forced separation only increased the yearning of their hearts to join the Lord. Had it been corporal, it would have gone down by the weakening influence of austere prison life, but it was of the spirit and it grew and shone in proportion to the attenuation of the gross body which covered it. The silent prayer of their hearts —would it go in vain? In no cause did sincerity and strength of will ever fail —they were least likely to fail in a noble cause. The Lord would sooner not exist than fail to answer the call of His devotee, only be it genuine. The witholding of the rains was the means employed by the Lord to achieve the object of the gopis. The shepherds were soon hard up for water and at their wits end as to how to keep up their flocks of cattle and sheep and goats. And what should strike their minds but to ask their youngstresses to make a *Vratam* or penance and conduct a special prayer for the bestowal of rain. That was the practice with them whenever the seasons failed. The youngstresses were sent for and apprised of what they should do and Krishna was requested to manage the affair, to furnish them with all the necessary materials for the Vratam, the *parai*, the cymbals and other musical instruments, the standing lamp, the flags, the canopy, and so on. The Divine Dissembler would pretend to disrelish the charge though the Vratam was a convenient pretext which would enable the gopis to seek His company without fear, disturbance or reservation and satisfy their heart-felt desire. But it was forced on Him, the shepherds could not assign it to any other but their Prince who was so able and so amiable with all His pranks and vagaries. The object was achieved. As soon as the elders were off, the gopis clung to the Lord; what exquisite pleasure and joy there must have been at that meeting of the Individual souls and the Universal, especially after that forcible separation. Time passed and it was late in the night when the gopis and the Lord dispersed, the former to their respective dwellings and the latter to the house of Nappinnai, His favourite spouse. The separation was not easy, but they did not so soon want to provoke the suspicions of the old people. They arranged that they should all meet one another early morning on the next day, the day of the *Vratam.* The gopis were to gather together and go to Krishna with the ostensible object of procuring from Him the things needed for the Vratam.

Even the short separation oppressed them heavily. Sleep and rest were impossible for the gopis. As beings are not cast in the same mould, the separation completely unnerved some of them and they lay motionless on their couches, thinking and dreaming of nought else than the glories and exploits of the Lord. The others were unable to contain themselves in their beds, they were too excited. This was also what happened when the Lord in His manifestation as Sri Rama, was leaving Ayodhya for

the forest—some of the citizens ran madly after his chariot while others felt themselves unable to move from their beds. The Lord is the same in every manifestation and even in the absence of any special manifestation, it is His essence to attract like a magnet and if we do not feel ourselves drawn, our accumulated sins of the beginningless past are responsible for it. If we would only not turn our back towards the Lord! If we would only spare a single moment for His service, out of all the time He has placed at our disposal, which we are every day so ungratefully and foolishly using for selfish and vulgar ends, Oh! what permanent good would follow, how fast we would soon find ourselves travelling towards the goal of human existence. It is appalling, what firm grip this monster of self holds us in, and the saddest part of it is that our so-called civilisation and education seem to only add to the already tremendous strength of the monster.

Well, the gopis who could not quiet themselves down, got up very early and started for the mansion of the Lord. But they would not go alone. Selfishness is condemned even in the enjoyment of the Lord. And the Lord also attaches greater value to any consideration shown to his servants, than to Himself. The gopis, therefore, proceed to collect themselves in the first instance, then to reach the Lord in a body and place the prayer of their hearts at His feet under the guise of asking for the requirements of the penance which they had been directed to make.

(To be continued)

Gnana Yoga—III.

(A lecture delivered by Swami Vivekananda in America to a class of students *on January 15-1896.*)

(Continued)

Here is a line of waves rising and falling and God is the directing mind in this eternal rising and falling. As the universe is without beginning and without end, so is God. We see that it must necessarily be so, because if we attempt to say there was a time when there was no creation, either in a gross or a fine form, then there was no God, because God is known to us as Sâkshi, the soul of the universe. When the universe did not exist, nor did He. One concept follows the other. The idea of the cause, we get from the idea of the effect, and if there is no effect, there will be no cause. It naturally follows that as the universe is eternal, God is eternal, the soul must also be eternal. Why? In the first place we see that the soul is not matter. It is neither a gross body, nor a fine body, which we call mind or thought. It has neither physical body, or what in Christianity is called a spiritual body, and it is the gross body and the spiritual body that are likely to change. The gross body is liable to change almost every minute, and the spiritual body is retained for long periods, until one becomes free, when it also comes down. When a man becomes free the spiritual body becomes dissipated. The gross body dissipates every time a man dies. The soul not being made of any particles must be indestructible. What do you mean by destruction? Destruction is disintegration of the materials out of which anything is composed. If this glass is broken in pieces it will disintegrate the materials, and that will be the destruction of the glass. Disintegration of particles is what we mean by destruction. It naturally follows that nothing that is not composed of particles can be destroyed, can ever be disintegrated. Soul is not composed of any materials; it is by itself. It is unity indivisible. Therefore it must be indestructible. That which is indestructible must also be without any beginning. So the soul must have no beginning, because that which has no end can have no beginning. So we get these three things. Here is this nature which is infinite, but changeful. The whole of nature is without beginning and remains as it is, but inside of it are these multifarious changes. It is the river that runs down to the sea for thousands of years. It is the same river, but inside it it is changing every minute, the particles of water are changing their position constantly. Then there is God, unchangeable ruler and the soul is unchangeable as God, eternally going on,

but under the ruler. One is the master, the other the servant, and the third one is nature. These are the three existences we see.

God being the cause of the projection, the maintenance and the dissolution of this universe, and the cause must be present to produce the effect. Not only so the cause becomes the effect. This glass is produced out of a certain material, that material is the cause, and the manufacturer in manufacturing the glass uses certain forces. So in this glass there are these forces, plus the material. That force which he used, has become the force of adhesion, and if that force goes, it will fall to pieces; the material is in the glass, only the form is changed. The cause has become the effect. Whenever you see an effect, you can always analyse it into a cause, the cause manifests itself in the effect. It naturally follows if God is the cause of this universe and this universe is the effect, God has become this universe. If souls are the effect and God the cause God has become the soul. So each soul, therefore, is a part of God, as it were. "As from a mass of fire an infinite number of small sparks fly, even so from this Eternal One all this universe of souls, all life has come out". We will go back to the first position. We saw that here is this eternal God, and here is this eternal nature. And here also is an infinite number of eternal souls. This is the first state in religion, and it is called dualism—the state when man sees himself and God, eternally separate; when God is a separate entity by himself, and man is a separate entity by himself, and nature is a separate entity by itself. This is the state of dualism which says that the subject and object are opposed to each other in everything. When man looks at nature, he is the subject, and nature the object. He sees the dualism between subject and object. When he looks at God He sees in God the object, and himself the subject. They are entirely separate. This is the dualism between man and God. This is the ordinary first view of human nature. Then comes another view which I have just shown to you. Man begins to find out, if God is the cause of this universe, and universe the effect, God Himself must have become the universe, and the soul, and then man finds He is but a particle of which God is the whole. We are but little beings, sparks of that mass of fire, and the whole universe is a manifestation, of God himself. This is the next step. In Sanskrit it is called "Visishtadvaitism". Just as I have this body and this body covers the soul, the soul is in and through this body. So this whole universe is but infinite souls, and nature forms, as it were, the body of God. And when a cycle comes, it becomes finer and finer; yet the particles remain the body of God. When the grosser manifestation comes they yet remain the body of God. Just as this human soul is the soul of the gross body, and mind, so God is the soul of our souls. All of you have heard of this expression in every religion. "Soul of our souls." So this is what is meant by it. He as it were, resides in them, guides them, is ruler of them all. We are particles breathed out, and involved at the same time. In the first view, that of dualism, each one of us is an individual, eternally separate from God and nature. In the second view we are individuals but not separate. We are but like little particles floating in one mass and this mass is God. The second view says we are individuals, but one in God. We are all in Him. We are all parts of Him, and therefore we are one. And yet between man and man, man and God, there is this strict individuality. Separate and yet not separate. This is the second view. Then comes a still finer question. The question is, can infinity have parts? What is meant by parts of infinity? If you want to reason it out you will find that it is impossible, infinity cannot be divided, it always remains infinite. If it could be divided each part would be infinite. Neither can there be two infinities. Suppose there were, one would limit the other, and both would be finite. Infinity can only be one, undivided. Thus the conclusion will be next reached that there is but one infinity and not many, and that one infinite soul is reflecting itself through thousands and thousands of mirrors looking

to be so many different souls, and yet it is the same infinite soul which is the background of nature, and we call God. He also is the background of the human mind which we call the human soul.

The Bhagavad Gita

With an English Exposition
By K. S. Ramaswami Sastri B. A. B. L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(*Continued.*)

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

King Duryodhana, seeing the Pandava Army set in battle array, approaching preceptor (Drona) said these words.

Notes :

1. आचार्यमुपसंगम्य. He did not send for Drona as a King might send for his general. He went to him because of the fear of the enemy which unnerved him, because of his lingering reverence for his teacher, and because of considerations of policy.

2. राजा. He was the *de facto* king and the unquestioning obedience of Bhishma, Drona and other servants of the sovereign to the latter which is the foundation of social and political solidarity was thus justified, the result being left to God to ordain and grant in His Eternal Wisdom and Love.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढं द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

See, O preceptor, this great army of the sons of Pându, set in battle array by thy disciple, the son of Drupada.

Notes :

1. He referred to Dhristadyumna in particular and described him as Drupada's son to kindle an ancient hatred in Drona's breast. Some commentators say that he even praised the son of Drupada as wise to hint that Drona was unwise in having taught the science of war fully to his enemy.

2. It is stated by some commentators that he slyly hinted by placing पाण्डुपुत्राणां and आचार्य together that Drona was specially the friend and teacher of the Pandavas and was partial to them. This is a somewhat far-fetched suggestion.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

Here are valiant warriors with mighty bows who are equal in prowess to Bhima and Arjuna. Here are Dhrishtaketu, Chekitana, the powerful King of Kâsi, Purujit, Kuntibhôja, Saibya who is a great chief of men, the puissant Yudhamanyu, the valiant Uttamaujas, Drupada, and the sons of Droupadi. All these are Mahârathas.

Notes :

1. His pointed reference to Bhima and Arjuna shows how he quailed whenever he thought of them.

2. A *Mahâratha* is a warrior who riding in a great car can fight successfully ten thousand bowmen. A warrior fighting in a chariot who can fight effectively against another warrior similarly seated is called a *Samaratha*. An *Atiratha* is one who can fight against innumerable hosts including many *Samarathas*.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

O chief of Brahmins, know the chiefs of our army whom I mention to you for your remembrance.

Notes :

1. द्विजोत्तम. Madhusoodana says that this word may have been used to flatter Drona by praising him as a noble and holy

man or to convey a hint that Drona was after all a Brahmin and not likely to be a great and powerful warrior.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

They are yourself, Bhishma, Karna, Kripa who is always victorious in battle, Asvatthâma, Vikarna and Saumadatti.

NOTES:

1. Another reading substitutes सिन्धुराज. for सौमदत्ति. He is Jayadratha.

(*To be continued.*)

Reviews of Books.

Sarojini Naidu's Speeches and Writings.

This is the first attempt to present a collection of Mrs. Sarojini Naidu's Speeches and Writings which Messrs. G. A. Natesan & Co., Madras, have just brought out. They deal with a variety of subjects such as True Brotherhood; Personal Element in Spiritual Life; Education of Indian Women; Indian Women's Renaissance; Women in National Life; Hindu-Muslim Unity; Ideals of a Teacher's Life; Ideal of Civic Life; Co-operation among Communities; and Self-Government for India. There are also numerous other addresses covering a wide range of topics intimately connected with India's advancement. To make the collection up-to-date, her recent Madras Speeches and her addresses at the Calcutta Congress and the Moslem League are also included. The book is printed on featherweight paper and priced Rupee One only.

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Sri Ramakrishna Gopal Bhandarkar's First Book in Sanskrit, Translated into Tamil by Pennathur S. Janakirama Aiyar.

Sir Bhandarkar's First Book in Sanskrit is so well-known as *the* book to begin with in learning Sanskrit that it needs no elaborate review to commend it to our readers. Every schoolboy knows that it is an elementary treatise on grammar with exercises and that the course in Sanskrit in all English School commences with this valuable book. This book has now been rendered into Tamil by P. S. Janakirama Aiyar so that it may be used by all people whether they know English or not. It is thus made available for a larger circle of readers. In these days when the necessity of imparting Education in Vernaculars is so much urged in season and out of season, we are sure this publication will be welcomed as a move in the right direction. It is sure to help in the wider spread of Sanskrit even among the women of the land. The book is neatly printed and is priced Annas 12 only and can be had of S. Janakirama Aiyar, Sadhu Mutt, Tiruvannamalai.

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This is a popular drama in English in five Acts in which Mr. J. S. R. Sarma has dramatised the ever-interesting and eternal story of Sri Rama and has thus made it pleasant-reading in a form that attracts both the eye and ear. Mr. K. S. Ramaswamy Sastrigal has written a short but sweet Introduction to the book thus enhancing its value. J. S. R. Sarma's style of writing is familiar to our readers by his contributions that appear now and then in the columns of *the Hindu Message*. The Author himself says of this Drama that "it is not a literary drama modelled on the familiar Western plan, it is only a popular dialogue-drama". To quote the words of the drama itself, it is

"Illustrative of lofty ideals of duty,
Force of Character and spirit of self-sacrifice,
Ethic of life and its noble philosophy,
Which have inspired, actuated the destinies,
Of myriads and millions of human race."

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager. "*The Hindu Message*", Srirangam.

Correspondence.

The views of our contributors and correspondents do not necessarily reflect the policy of this Review—Ed.

"Pencillings by the Way.—XI."

Mr. S. P. Thiagarajan in the course of the article attributes to the following causes among others acting separately or in combination, the physical degeneracy of the Hindus:—

"Too great an insistance on laws of ceremonial purity which frequently prevent us from taking wholesome or nutritious food when away from home or on travel; general abstinence from nutritious food, due to habits of excessive thrift and in a very large measure to the appalling poverty of the people; topping all these, the systematic refusal and denial of military career to the race; in some instances inter-marriages within very limited circles."

My friend takes joy that the last is disppearing. I know him to be taking interest in varied subjects. I also know that he has an independence of character and possesses considerable erudition. If I happen to make some remarks upon some of his deduction, it is simply to impress the true significance of our sastras as regards food and avocations. I hope he will not take anything in personal reference. I know that there are many who have pet ideas resembling his own which require careful study before being made public.

The Vedas strictly enjoin that Brahmins should never join the army. The other castes are not forbidden from doing so. My friend has erred in thinking that the Aryan race, as a whole, is debarred from a military career. If Brahmins are strictly forbidden not to serve in the army, it is because they alone are fit to conclude peace in times of war and properly guide the government. So the reason for the physical degeneracy of Brahmins to-day will have no effect by this kind of argumentation, as we know that our forefathers, though they never served in the army, were far more strong than the military race of to-day.

Then my friend likes to give up the ceremonies or rather desires to alter some of the rules relating to them, viz., abstinence from nutritious food etc. Here also he has erred in thinking that the rule is for one and all, though in the case of flesh-eating non-brahmins, flesh is to be avoided during ceremonies. The rule is strictly laid down for Brahmins, as they alone are the custodians of purity and virtue. Morever, it may be said that much depends upon the manner of eating and assimilation than upon nutritious essence the food contains. Vegetables which will create passion, are strictly forbidden because of the pure life which has to be led on those days by the Brahmin to bring *sreyas* to himself and his descendants. My friend will take objection even to fasting observed by many Brahmins and non-Brahmins up to the present day who are far more strong than many flesh-eaters, because of the scientific truth that much depends upon the (manner of) eating and assimilation. The contention falls down here also.

The last reason is simply due to not knowing the inner idea of our fore-fathers who, in their anxiety to safeguard the purity of the sect as well as of the race, laid down *sishtacharas* and also marriages within that fold. This contention will only hold good to Brahmins but not to other castes. If there is physical degeneracy in the said groups, it is due to other causes such as sedentary work and the pernicious character of the present system of education. I wish to say one word in this connection. In one of the previous issues my friend has said "That Brahmatejas superadded to Kshatriyavirya can alone elevate the Holy Land to her rightful place among the nations of the world". To obtain Brahmatejas, Brahmacharyam is of first-rate importance. Moreover, when we study the lives of Vasishta and Visvamitra, can my friend enlighten me what Vasishta did possess to subdue his rival, apart from his Brahmatejas? I may impress that Brahmacharyam can be had only by abstinence from nutritious food prescribed in the Sastras, fasting, adherence to the rules of ceremonials and marriages within the said fold. Let him not forget his old theory when he wants to put forth new ideas.

R. NATESAN.

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